THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

THE SCATTERED SITUATION OF CHRISTIANS IN OUR COUNTRY.

It is lamentable, on looking over the greater portion of our extended country, to see how scattered are her Christian citizens often—and how difficult is the intercourse of brethren with each-other.

Is there not, in this thing, much that should rebuke us as a people—much that should humble us before God—much that should put us upon enquiring how we should make amends for the past, and how we are to improve our actual condition to Jehovah's glory?..... The question is serious: We would give it a serious, though brief consideration.

Let us mark the proceedings of the *Puritans*, who first settled in New-England. Those people did not act upon the principles which now actuate the emigrants who flock to our unsettled western lands. They did not consult *gain* only, in making their settlements. They did not think *only of lands*, whether as to quantity or quality; but they thought of their *God* and their *religion*. Those people came *in a body*—settled down *in a body*: They took possession of the country, as men who were resolved to devote the country to *Heaven!*

We have seen the consequences of this. *Fallacy*, indeed, hath marked the progress of the descendants of those Puritans; and they, like all the rest of mankind, have often forgotten their Lord and Master, while they were enjoying the comforts of his bountiful hand: Yet it well may be asked, whether, in many things which happify, which beautify, and ennoble, this our social structure, these *descendants of the Puritans* are not worthy of being admired, approved, and imitated?

Yes; *look*, we say, over that land where the posterity of the Puritans dwells!.....Do you admire, reader, the general diffusion of schools, and of substantial knowledge? In *that land* you will find those objects. Or do you view with habitual approbation, settled opinions and character, the exact execution of justice, and the regard of citizens for each-other's rights? You may find all these *in the land in question*. Or do you kindle into the genial glow of joy and love, upon beholding *Christian order*, *Christian affection*, *Christian devotion*, amongst a people? *Among those who have sprung from the Puritans who sought our shores in a solid phalanx*, it will be easy to find occasion for this holy delight.

Oh, that those who seek habitations beyond the Mississippi, beyond the Ohio, in every part of our yet unsettled country, would act upon the principle we suggest, and go and set down in a compacted form!

Those who move and settle in this way, find themselves possessed, at once, of all the advantages of an old

settlement, together with all the advantages of a new one. They have neighbourhood and society, as well as land: They have teachers of letters and teachers of holy things, as well as children: They have *respected* government, laws, religion—no less than mere earthly conveniences.

Almost the reverse of this happy condition of things, is that which obtains with us in the west; and we shall for ages, it is to be feared, have to lament that our early settlers—ardent as they were to provide for the earthly respectability of their children, and brave as they were to fight the savage foe, and firm as they were to endure all that tries not only the brave but the patient heart—yet had *not*, to any thing like such extent as the *Puritans*, or their *descendants*, the love of God in their souls!

There is, however, good to be extracted from ill; and our situation should impress upon our hearts its peculiar duties.

For hath not *every* situation *duties*, that are peculiar to it? Surely if the affections of a man be devoted to God, the sovereign, he will find something to do for that sovereign, in any circumstances wherein he can possibly be placed! For man hath been made, through grace, a co-worker with Jesus, in his almighty scheme of "reconciling the world to himself!"

And a remark in this place, very forcibly strikes us—which was made by the most clear-headed and the most pure-hearted theologian, perhaps, whom *we* have ever seen, in reply to the expressed regret of a brother in relation to the fact that a number of *communicants* were leaving the section of country where a *church* was located, in which the friends were greatly interested:—"*Let them go*," said the worthy theologian, coolly; "*for we are sending them forth as the beginnings of new colonies for Jesus!*" He calculated on the efforts of the emigrants in their new home.

In a particular place there is a Christian, we will suppose, at a distance from other Christians. He has no pious teacher for his children; no children of pious parents, as companions for them; no brethren in the Lord to pour out his own soul *to*, and to receive the confessions of love *from*, so that all concerned in such delightful intercommunity of spirits may be mutually edified, and built up in faith, and bound together in most holy charity. Such is the man's condition: and what shall he do? What, in regard to duty, shall he infer from such a state of things?

Why, one of two courses, it is evident, should be at once adopted and pursued. The man of piety, according to the plan of Mahomet, will go to the mountain, *if he cannot bring the mountain to him*: He will remove with the family he loves, and must provide for with a view to eternity, to a place where religious privileges may be had and enjoyed, unless (what were far yet more desirable, if it can be achieved,) he may, through divine help, establish those privileges around his dwelling.

First.....Can he render his neighbors, in some good degree, friendly to the ordinances of God: Can he have such schools, and such orderly companions for his children, as will meet the views of piety: Can he provide around him whatever, in establishment or in intercourse, the spiritual interests of his household and the glory of his Lord may require at his hands? Whilst there is sufficient prospect of these things, he turns his whole attention, zeal, labor, to such transcendant purposes; knowing that such efforts, successful or not, will secure the smile of Heaven. But whenever he sees the prospects for the securing these objects utterly faded away, he begins to agitate, with faith and zeal,

Secondly.....The propriety of removing his little charge to some other section of country, where the means of grace have already been set in full

operation by the Head of the Church. So that if the *mountain*, as hinted, may not be brought to this *Christian Mahomet*, *he* hath nought to do but to go to the mountain. And the Saviour's declarative glory, at any rate, is promoted in the disciple's hands.—Nor let it be thought too great a requirement upon our disciple of the blessed Jesus, that, finding himself unable to provide for his family's welfare where he is placed, he *should* regard it as his duty to seek another settlement, where the privileges of our religion may be enjoyed. *No*; let not this be regarded as too great a requirement, since this same person, if it were necessary for his family's *earthly* good, would readily enough seek out a new habitation in a distant land; and since *religion*, surely, cannot be thought to impose less of effort in *her* sacred purposes, than mere *earthen wisdom* is admitted to impose for the ends which *she* may have in view!

We recur, however, to the *first* suggestion; the effort which our destitute disciple is bound to make for the *creation* about his home, (through prayer and patience and the aid of heaven,) of blessed privileges for his household. Oh, what is not this person bound to do, in such a case? Shall he not devote all that appertains to him, to that Master who bought this all with *his own precious blood?* Shall he talk about the *largeness of the requisition*, when he must see that *it is* a requisition? for, truly, on the duty of the devotion we suggest, there would seem to be *no room* for doubt—*no room* for one moment's hesitancy!..... Our disciple's children and young servants are to be brought up "in the nurture and admonition of the Lord:" himself and the other adults of the family are to be "built up in God's holy faith:" and the gospel is, by all these, to be recommended, and in some sort to be "*preached*," "*to every creature!*"—Surely these are efforts and achievements from which our disciple will not shrink, since he is the Lord's—"bought by him with a price;" yea, even with the price of so precious blood! and of so great agony on the cross!

Doth *Jehovah* any thing in vain?—He hath placed our Christian friend under circumstances of destitution; and by *these very circumstances* he would *rouse* him to throw in his mite in the grand scheme of reconciling the world! And if all our countrymen would awake them, when they find themselves anywise destitute in the things of religion, how would the whole moral face of this land be speedily changed! The God of love would bend his smile, and all would be pious enjoyment!

Then, Christians, arouse yourselves! Make no excuses! Christ, who is Jehovah, calleth from the Cross; and will ye *dare* not to hear and to obey!

X. Y.

For the Western Luminary.

ON SLAVERY.—No. V.

(FROM PAGE 214.)

THE present situation of the slave states is awful. Mr. Jefferson considers the emigrations from Europe as by no means desirable; and, viewing them as tending to form a differing people among us, he thinks the deferring the complete settling of our country, for one generation, a price which we ought willingly to pay for a population undivided in opinions, manners, and habits. If such were his sentiments when applied to a people of the same colour, what must they be when applied to the negroes? Many years ago he delineated the demoralizing effects of slavery, on the master, as well as on the slave; and intimated that we might entertain reasonable apprehensions of a providential retribution. He did not enter into a detail of the miseries entailed upon the whites, nor will my limits permit me to do so.

Yet let us call to mind the declaration of old Randolph,—that the alarm

of *fire* strikes terror into the bosoms of of the mothers, who tremble at the thought of a renewal of the scenes of St. Domingo. Men have been heard to avow their dislike to matrimony, from the consideration, that, single, they feared nothing; but that, married, their life would be in perpetual anxiety. Still, none dares look the approaching danger in the face. Urge this topic, and 'tis waived with a pious ejaculation of "God knows what will be the end of it!" or with a volley of curses on those who first brought negroes here;—but for that manly resolution which you might expect among freemen, you may look for it in vain. Even now I feel myself treading on dangerous ground. The man who moves this subject, is too often thought hostile to his brethren. I deprecate the idea; but from that regard to my own colour, and to my own children, which is natural to every man, I wish, if possible, to leave them in security. To those who think fit to vilify my motives, I reply,

> But if you are afraid to hear the worst,
> Then let the worst, unheard, fall on your head.

It is not for such that I write. Is there a man who loves his country, and fears not to face impending danger? For him these remarks are designed;—and I trust that these my essays, imperfect as they are, may yet have the beneficial effect of calling forth men equal to the discussion now attempted—men who will address their contemporaries in language such as may compel them to rouse from their slumbers.

> Awake—arise; or be for ever fallen!

The contingency requires no soft accents, no milk and water language; nor must the fear of the people's anger restrain the patriot from speaking in his bolder tone. When the taking of the Bastile was announced at Versailles, the Minister declared that it must not be made known to His Majesty. Here the courtier acted suitably to his trade; and his example may be of use to the demagogue. But neither of these characters apply to the patriot. He knows that his duty binds him, when danger threatens, to rouse the sovereign power, however shocking his information, and however dangerous to his own personal safety.

That what is morally wrong, cannot be politically right, is a truth which, if we cannot learn from reflection, will be taught us by experience. Of this we may be certain,—that the continuance and extension of this evil must ultimately produce deadly consequences. Small as at first may be the number of negroes in a state, they are sure to increase in a frightful proportion; of which the next census in this state will be an additional witness; and ten years hence, Missouri will offer equal evidence to the same effect. (*See Appendix.*)

But what is the remedy?—what can we do? In the first place, stop the gangrene:

> Let it remain a poison where it is;
> Not poison any farther.

This, thanks to Congress, has been done, in part only; for, cut off from the north, the slaveholders are resolved to extend their pestilential influence over the south—although such extension must present not only a feeble, but a dangerous frontier, on the side which requires the strongest: And we are told that such, their just desires, must not be opposed. If the patient refuses amputation, and is too strong to be tied down, he must perish. Without a figure—if you do not stop the spread, and prevent the increase of negroes, they must become your masters; and, from the fierce opposition they will experience, the war must end in extermination. As it will not commence till the proportion of negroes fearfully exceeds that of the whites, their success is cer-

tain, even without those helps from Europe on which they may safely count, and which may serve as convoys to the black regiments by that time to be expected from the West Indies.

Let not the reader be surprised at this last circumstance. The expectation is but too likely to be verified in less than this century. Hispaniola can support an immense population; nor is it likely that its governments will be slow to avail themselves of those arms by which they were founded, especially when allured by the riches of Jamaica and Cuba; the population of which will eagerly join them, and thus afford an additional proof of the impolicy of settling a country with negroes. From five to ten thousand well armed blacks would easily revolutionize Jamaica; nor can the British fleets be incessantly on the watch, especially in a climate liable to hurricanes. The warmest friends of England anticipate the dominion of the blacks in the Islands. Formerly they were jealous of our rising power and ambition; but now they seem to have awakened from their idle dream, to the awful reality. Even the Quarterly Review advises to dispense Christianity and the arts to the slaves in their islands. With good reason. These may serve to humanize the slaves, and to prevent the fall of their masters from being so abrupt and so terrible as in Hispaniola. But that fall must take place. Providence seems, by a most righteous retribution, to have ordained that the negro race shall attain its brightest glories, in that very region where it had been sunk to its most shameful, its most debasing degradation. Those who have witnessed a West India flagellation, will comprehend me.—Cuba and Porto Rico will easily follow Jamaica. If the negroes do not subjugate the rest, it will rather be on account of the insignificance of the prize, than from their inability to snatch it. These fair islands are susceptible of a population double that of Britain. And can we believe that these people, in possession of power, will disregard their brethren in America, at the distance of a single day's sail? Will they not hasten, with fury, to their assistance? Judge of the effect with which they will act, roused by every motive of indignation and abhorrence, and braced by congenial heat, against your northern auxiliaries, depressed in mind by the consideration that they are vindicating the tyrant's cause, and enfeebled in body by an unfavourable climate.

Should you prevent these consequences, by sending these people to the islands, you will not only remove danger, but conciliate gratitude. Nor need we be afraid of rendering the blacks too powerful. That is the concern of Britain and Spain, not of America. Nor, indeed, would the two former gain much by stopping the emigration of our negroes, with which the rise of the Haytian empire might be accelerated, and without which it might be retarded from 30 to 50 years, a trifle in the life time of a nation. But their settlement in Hispaniola would insure us the affections of them and their posterity; especially if we sent them in numbers, and societies, sufficient to secure their language and manners. The Jamaica negro who meets an Englishman in the Spanish colonies, claims country with him. Some of us have proposed to give these people a seat upon our continent. Of such a seat the West Indies has all the advantages; with this additional, that the sea will roll between us.

Stop then, I repeat, in the first place, the farther spread of these people. But here humanity is impressed into the service of slavery. "Would you," say its advocates, "condense it within its present limits, and thus, rendering the slaves less valuable, insure them worse treatment?" Worse treatment they generally cannot have. They have existence; their meal is carefully

measured out to them; and if nature could exist and propagate with less, their allowance would be shortened. I speak here of the old states, where the master estimates the quantum of expenses absolutely necessary, as in the case of other domestic animals. Their comforts he regards not; and he lays his account with being reimbursed, either by emigration, or by cash.

But let the slaves remain, as they themselves desire, in their native seats; let Virginia be no longer continued a breeding-ground, to overspread and blacken all the other states;—then will the masters find the maintenance of slaves so expensive, that they will be glad to set free their worthless property, and to agree to that foreign emigration to which they will never agree while negroes retain an exchangeable value. The authors of the preceding objection would do well to reserve for their children, some of that humanity which so tenderly interests itself in behalf of the negro. Let us not be so deeply concerned to secure these people from the barbarity of their masters, as to spread them over the continent, although such a measure must be ultimately attended with the destruction of the whites.

Those who plead for the extension of slavery, urge, that by refusing to the slaveholder the right of carrying his property wherever he may choose, we do, in effect, shut him out from the free states; whereas, persons principled against slavery, may settle in slave states. *They may*—as Lot abode in Sodom; *their souls* incessantly shocked by barbarities perpetrated before their eyes, and which they can neither prevent nor punish; *their children* inevitably corrupted by the examples of the slaveholders, and exposed to idleness and profligacy, the constant attendants of slavery, the constant subjects of concern to every parent who possesses slaves! Sooner than settle the healthy state of Missouri on such terms, the emigrant will sit down contented in the sickly plains of Indiana, as numerous citizens have left Kentucky for Ohio! Yet, though a man may be willing to embrace disease and sickness, when soothed by freedom, rather than health when debased by slavery; is that a reason for forcing the alternative upon him? C. C.

(To be concluded next week.)

NEW ORLEANS.

From the American Tract Magazine.

The following Extracts of a Letter, dated Boston, August 18, 1824, are from a young clergyman who has been labouring for several months as a Missionary in *New-Orleans*. The letter presents a very interesting view of the wide field of usefulness which opens before the American Tract Society, at the South and West; and the Committee deeply regret that their funds are no more adequate to answer the request it prefers, and to supply the millions whose spiritual wants it describes.

"Our Western States present a great field for the distribution of Tracts. The truth of this is very plain to any one, who has only descended the Ohio and Mississippi rivers. The inhabitants along the bottom or interval lands of these streams are but partially supplied with the Scriptures, see but few churches except in the larger towns, hear only occasional sermons and these at uncertain intervals; they receive few Tracts, and scarcely any of the Religious Periodical Publications, which are doing so much in the Eastern and middle parts of our country. The Tracts, which I had the pleasure to distribute among them, were received with apparent avidity, and the thanks which were invariably expressed, evidently came from the heart.

Before I proceed to remark on the particular spot, which all allow to be

the key to the Western World, permit me to suggest the propriety of establishing, as soon as may be, a *Depository at Wheeling, Va.* My stay there the last Autumn, though very short, was sufficiently long to convince me that it was among the most favourable unoccupied spots on the "Beautiful River," as the French called the Ohio. A great many families, "movers," pass over the Cumberland Road, and embark at Wheeling in flat boats for Indiana, Illinois, Missouri, &c. They are for the most part destitute of money, books, and almost the necessaries of life; and are fast hastening beyond the present sphere of moral and religious instruction. At Wheeling, a few active Christians might do much good by the judicious distribution of Tracts among this class of persons, as also among the boatmen, wagoners, and permanent population of the town and vicinity. The Rev. Mr. Armstrong, of the Episcopal Church, was evidently desirous that something of this kind should be done, and I doubt not would cheerfully co-operate in any measures you might see fit to adopt.

I pass to the consideration of that city, whose spiritual needs will awaken the sympathy of the benevolent and intelligent Christian, as much as its commercial relations and prospects will raise his wonder. President Jefferson has truly said, that "the position of New Orleans certainly destines it to be the greatest city the world has ever seen. There is no spot on the globe to which the produce of so great an extent of fertile country must necessarily come. It is three times greater than that on the Eastern side of the Alleghany which is to be divided among all the seaport towns of the Atlantic States." The Mississippi, that Father of Waters, with his two thousand tributary Sons, drains more than 1,400,000 square miles; a portion of country nearly equal in extent to the whole Roman Empire in the days of her proudest Consuls.* The American population of this tract already exceeds 2, 500.000. Of the 350,000, annually added to our population, a very large proportion is settling in this Valley. Were the population of this expanse only as dense as that of Connecticut in 1810, or 60 persons to a square mile, the aggregate would be 84,000,000. Were it as dense as that of Italy, it would be 514,000,000. Mr. Darby in his work on Louisiana, says, "It cannot be rashness to assert, that, if the present order of things continue to operate, at a period not more than two centuries distant, more than 100,000,000 of human beings will send the surplus fruits of their labour to New Orleans."

The population of this city in 1803 was 8,000; it is now 40,000. In 1802, 20,000 bales of cotton were expected from Louisiana and Florida; this year intelligent merchants calculate on a crop of 200,000 bales from New Orleans alone. Already 1.200 vessels annually enter and depart from that port, freighted with the produce of all climates.—The number of Seamen

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* There are said to be from 1,500 to 2,000 streams sending their waters to the Mississippi. Of these, 200 are larger and longer than the Connecticut, or the Hudson. Fourteen states contribute to swell the waters of one of these, the Ohio, among which are New York, Maryland, North and South Carolina, Georgia, Alabama, and Mississippi. Each of these fourteen States, excepting Maryland and South Carolina, is larger than the four States united, which feed the Connecticut. Twelve of the principal western rivers have an average length of nearly 3.000 miles. Of these, four have a longer course, from their sources to the Gulf of Mexico, than the Mississippi: viz. the Missouri, from the head waters of Jefferson River in the Rocky Mountains, 4,500; Yellow stone 3,900; Bighorn, 3,300; Kansas, 2,400: Mississippi, 3,300. After journeying three or four months, the rise of the Missouri had just reached New Orleans when I left, the first of July.

there, every year, cannot be much less than 7,000. As far back as 1817, 1,500 flat boats and 500 barges came down the river, bringing every variety of produce. At the present time there are 100 *Steam Boats* running from New Orleans in all directions over the Western Waters. In the barges, steam, keel, and flat boats, there must be employed from 6,000 to 10,000 men. These are from every state and town, and almost every settlement west of the Alleghany Ridge. Here are two large classes of men, who are, one of them for most of their lives, the other for a large portion of every year, entirely destitute of religious instruction, and beyond the sphere of ordinary moral restraints. Tracts appear to me not only the *best* but almost the *only possible* mode of conveying the truths of the Gospel to these wanderers. Many of them will not attend any religious meeting, will not read the Bible or a Sermon, who may still read a short Tract, if thrown in their way. Another opening for Tracts is in the Charity and Marine Hospitals, into the first of which in 1822, there were admitted 1,700 patients. The number annually in both is probably from 1,800 to 2,000. Among these classes of Mariners, Boatmen, and the sick, I can truly say, I have found only one feeling in regard to Tracts, and that, a strong desire to receive them, and an evident regret, when told that there were no more to bestow.

The call and occasion for Tracts among the *Boatmen* of the Mississippi and its tributaries are peculiar and urgent, and the facilities for their distribution are much greater at New Orleans than at any other spot. The Boatmen go up the river as deck passengers, from 50 to 300 in a steam boat. They are on board from 14 to 20 days, as the passage may be either to Nashville, Louisville, Cincinnatti, or Pittsburgh. They are idle, having nothing to do, nothing to read. "To kill time," they resort to card-playing; the next step, (a step soon taken by too many of the Western people,) is gambling. I will here state one fact, which may show the usefulness of Tracts among these men.

Mr. B. a pious young man, was going to Louisville some time in March last, in the steam boat Olive Branch. I gave him a parcel of Tracts, requesting him to see them distributed. There were about 200 deck passengers. He received the Tracts, and within a short time after leaving port took from the parcel one or two to read himself, and offered a few to others. They paid at first little attention to the offer, being engaged in gambling and various kinds of sport. After a day or two more, they grew tired of their folly, and were willing to receive the Tracts. They became every day more and more desirous to obtain them, and of their own accord urgently pressed Mr. B. for "*more Tracts.*" So that in about a week after leaving New Orleans, and a week before reaching Louisville, all his Tracts were gone, and many more might have been most happily employed.

For five or six mouths in the year, such opportunities are not only of *weekly* but almost of *daily* occurrence. As to a supply for New Orleans this season, I can only say, with the exception of some French and Spanish Tracts, *there are none.* There is a Female Missionary Society which is also in part a Tract Society, but small and feeble. The few Christians in the city are either poor, or but in moderate circumstances. The calls upon their charity for the sick, the suffering, the widow and the orphan, are numerous, constant and pressing. In these various ways their charities would astonish even the more liberal and benevolent in our highly favored New England. In the great work of reforming their city, of giving religious instruction to the various classes of men of business resort-

ing thither from all quarters, the clerks and youth generally, the mariners and the boatmen; of founding institutions, which shall affect the present and coming generations, which shall affect millions of our race in our own land and in foreign lands and onward till the end of time, they look for assistance to Christian benevolence in this part of our country. Shall they look in vain? *Will not the American Tract Society, by an appropriation of Tracts to the amount of at least seventy-five dollars, give encouragement and vigour to their efforts;* and thus send the word of life to multitudes who are now sitting in the region and shadow of death? Will not the Christian community at the north aid the feeble band at New Orleans in the attempt soon to be made of erecting there a MARINER'S AND BARGEMAN'S CHURCH? Will not Christian parents in Bath, Portland, Portsmouth, Salem, Boston and Providence, remember their children when away from parental admonition, and exposed to a climate and *temptations* which sweep too many to an early grave? Do they not wish them, having been preserved from the perils of the sea, to render up praises in the sanctuary of God? When about to recommit themselves to its danger, would they not wish them to ask the divine protection and guidance, that they may again meet their parents and friends in the land of the living? But I must close. I will only add, that I am thoroughly persuaded, were the wealthy, benevolent Christians at the North properly aware of the immense influence already possessed, and the inconceivable influence soon to be exerted, by that city, no efforts, no expense, would be spared, to plant the Gospel where now its sacred institutions are generally profaned, and to proclaim its truth to thousands, where now but hundreds hear them.

Coming to the point.—A Unitarian minister, formerly belonging to B——, but now located in the West, was travelling to New York in a crowded stage coach, among whose company was a young Presbyterian clergyman. Desirous of improving so favourable an opportunity to proselyte, the Unitarian propounded several queries to individuals of the company, in favour of his sentiments, triumphantly requiring categorical answers. At length the young Presbyterian, who had hitherto remained profoundly silent, put to the Unitarian minister the following short question: "Can you inform us, sir, why Unitarians *never pray in their families?*" The Unitarian was silenced for the remainder of the journey.—[*Christian Gazette.*

QUESTIONS FOR UNIVERSALISTS.

Why are Universalists *grieved* when one of their persuasion (as frequently happens) sees the error of their doctrine and rejects it? Is not such an one *safe*, even according to their own creed? Above all—why are Universalists, on such an occasion, so very *angry?*—[*Ib.*

Otaheitan Christian Sailors.—A letter from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 160 Taheitan sailors, who are equally attentive to their religious as their temporal duties. Every night they assemble on deck, and sing hymns in their native language. About 30 years ago, when the missionaries first landed at Otaheite, the natives knew nothing of Christianity.

The Baptist Education Society of Massachusetts has now under its patronage between 20 and 30 young men, who are preparing for the Christian ministry. The Treasurer has now in advance $500. The Boston Baptist Association has recommended that contributions be taken in all the churches in aid of the funds of this society.

[*Watchman.*

From the Religious Intelligencer.

GREAT OSAGE MISSION.

Journal of Mr. Montgomery.

Mr. Montgomery of Harmony, has resided for a number of months with the brethren at Union, for the purpose of acquiring a knowledge of the Indian language. At this latter place he "obtained some valuable translations, and had the satisfaction of assisting the brethren who are studying the language in commencing their Indian settlement." The formation of this settlement, which is called "Hopefields" and which we have noticed in a former number, promises to be an important era in the history of the Osage Missions. Mr. Montgomery observes that the fact that "seven respectable men, with their families, have left the village, and associated themselves with the Missionaries, from a declared preference of civilized life, cannot but make some impression on the minds of the Indians; whilst the degree of steadfastness and skill which they have manifested in their work, and their peaceable and orderly deportment, go far towards evincing the practicability of converting the Osages into an agricultural and civilized people."

Mr. M. gives the following account of some of the customs and prejudices of the Osages.

"A half breed of another tribe, who speaks French and a little English, seeing me conversing with an old man, said to me, "you may as well talk to a big buffalo—it is not possible to make the Osages good." In the afternoon held an interesting conversation with a man, whom we call Gaius, and his wife, respecting the death of several of their relatives, and the rites which they observed during the mourning. It is customary with the Osage women, in the first paroxysms of grief, to cut off their hair, mutilate their ears, and put off their good clothes, and for several mornings and evenings to make loud lamentations. The men differ from them only by letting their hair grow. In this case, the wife's mother had died last September, and the mourning was continued till a few weeks ago. The ceremony by which it was terminated, cost them all the goods and provisions which they could collect through the winter. An American, who witnessed it, estimated the expense at not less than one hundred and fifty dollars. Like all other Heathens, the Osages are subject to many absurd and highly oppressive customs. The following is a specimen. There are in the villages in this quarter, about thirty large bunches of feathers, the possessor of any one of which carrying it in state to any lodge which he may choose, has the privilege of taking, as his own, all the property he can find. This can be done only once by the same individual, and the party suffering, has the right of reimbursing himself from some other lodge.

The Osages are generally suspicious and unreasonable in their sentiments towards the Americans. N. O. complains that their annuity is very small, and asks "When do you not get water, wood, and many other things off the land which we sold you? We give you these things in the spring, summer, fall, and winter, but you pay our annuity only in the summer." Many of his objections, however, are evidently made merely to exhibit his ingenuity, and he never departs from the air of the utmost gentleness and good humour.

Sab. May 15.—Br. Pixley arrived early this morning, not having been able to find the path through the bottom in the night. I am again favoured with letters from my dear relatives, and rejoice to hear that the Lord is visiting my native place with the influences of his Spirit, and calling many of my old friends and neighbours into the fold of his grace. Enjoyed several opportunities of reading and talking to individuals, and small groups, but did not

succeed in obtaining the aid of the Interpreter for holding a formal meeting, and did not think it prudent to attempt it in his presence without his concurrence. In the evening was pained to hear a doctor blowing and spouting over a sick woman in an adjoining lodge.

In our intercouse with these people, we often meet with very ingenious and even just sentiments. Our friend, Nunke Oharke, observed to-day, that "it was easy for us to say we pitied them, but really to do it was diffiult. For Indians to tell lies was nothing, but for white people, to do so, was very bad." Once he asked, very gravely, "What among worldly things, laying religious things aside, afforded us the greatest degree of happiness?" The pleasantness of this man's disposition, and the gracefulness of his deportment, would bear comparison with those of the most amiable characters in civilized society. O that his mind were enlightened and sanctified by the grace of God? The old man with whom I conversed yesterday at the village, came here on a visit, and in relating to us the traditions of the Osages, stated very distinctly the account of the creation of man, and the circumstance of the woman's formation from one of his ribs, which he had certainly very recently heard. Thus liable are Indian traditions to variation. The circumstance however, ought to excite us to bestow very particular pains on the old men, and evince how readily the stream of superstition and barbarism might be cut off at the fountain head.

May 19.—Find the tediousness of loitering about the trading-house and Indian lodges, very pleasantly, and I hope profitably, relieved by reading parts of the translations obtained during the winter, to such individuals and small companies as are willing to listen. Nothing could be more trying to patience than to spend day after day in the society of the Indians, subject to their incessant begging, and their troublesome manners, merely for the sake of small acquisitions in the language to be used at some future period."

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CATARAUGUS.

The school at this station is remarkably flourishing, containing forty-eight Indian children, from six to sixteen years of age. The missionaries in speaking of the children, "earnestly plead with the friends of Missions, that they would do something towards their clothing," and "send forward something to make them comfortable in the ensuing winter." A council of Chiefs has been held to consult respecting the erection of a house of worship, but at present appear strongly inclined to imitate their white brethren in various parts of the country, for "there is a division among them, respecting the site of the building." They are in some measure sensible of the blessings of education. for the missionaries say "the Buffalo chiefs have sent seventeen bushels of corn for their children. Our Indians have not yet done so much as was expected. They have brought about twenty bushels of corn, and six small hogs. A few of them are able to do something for the support of the school; the others are very poor." On the 5th of June, "the Chiefs and Warriors of the Christian party, and some of the Pagan Chiefs, with many women and children, assembled at the Mission-House. After preaching a sermon, Br. Harris proceeded to perform the marriage ceremony, to receive which, seven couple of this interesting people presented themselves. A paper was then signed by fourteen chiefs and warriors, who thus bound themselves to be faithful in observing the marriage contract."

The following extracts from the journal are particularly pleasing.

"*Sab. July.* 4.—Our meetings on the Sabbath have, of late, been more in-

teresting, and better attended than formerly—so many have been present that the house where we have met could not accommodate them. For this and some other reasons, the Chiefs have removed the place of meeting to a more commodious building, but nearly two miles further from the mission-house, which renders it very inconvenient for us. We now have to go five miles to meeting. It is probable, a new meeting-house will be commenced soon.

July 5.—We were not a little gratified to notice, last evening, that some of the boys had retired to a room by themselves for prayer. There, supposing they were not heard by us, they fervently offered four prayers to that God, who will not despise the prayers of red children. Almost daily do we hear the sound of some Indian child. Oh! may the prayer-hearing God grant them a true spirit of prayer.

July 9. It is not unfrequent we see the ideas and feelings of the children expressed on slates and scraps of paper. This morning, I found on my desk a slate, on which was handsomely writen, the following sentence, which I copy exactly.

"I want speak some. O, I am sinner against God. God he will punish so wicked folks. O! I fraid when I die I shall go to Hell. O, great deal pain—no stop—no sleep. O, I must pray God please forgive me."

Sab. July 11.—Two more children offered for the school. For the want of more help we are obliged to refuse them for the present.

July 13.—An Alleghany Indian called last evening, and desired to enter two boys in the school. We told him we could not consistently receive them, but we hoped before long, we should be able to take all that should be offered.

July 20.—Our hearts have been much gladdened by a visit from a dear Christian Minister, from the South. He came on Saturday evening, and spent the Sabbath with us, and part of Monday. A number of Indians, and quite a collection of whites assembled at the Mission-House, to hear him preach. His stay with us was indeed an interesting season, and, we trust, profitable to our souls. He had visited other Missionary Stations, particularly Brainerd, and gave much interesting intelligence. Respecting the school at Brainerd, and the general improvement of the Cherokees, he informed our Chiefs, which very much encouraged and animated them. He left the following note, accompanied with a Ten Dollar bill.

"July 19, 1824. Abraham Van Dyck, Esq. of Coxackie, New-York, having presented the writer of this with a small sum for his own use and disposal, he rejoices in this opportunity of expressing a wish, that many hearts may be as highly gratified as his own, by a visit to this dear mission, and that their hands may be opened to give. In testimony of this Brother Thayer and his worthy associates will please to accept Ten Dollars.

NICHOLAS PATTERSON."

BENGALEE SCHOOLS.

To show something of the exertions which are now made to promote the education of heathen youth in India, we refer to the labors of Deerr, a superintendant in the employ of the Church Missionary Society. This gentleman has 14 schools under his superintendance, which are scattered over a space of 14 miles in diameter, comprehending a population of 40,000 souls. In these schools are 1,000 boys in a constant course of Christian instruction, all of whom, though under the immediate care of teachers in the several schools, are critically examined by Mr. Deerr, in his regular visits. No objections are made by the parents of these children, to the use of the Gospels in the schools; and though they are naturally averse

from close application to study, the boys in the upper classes, it is said, can give a better account of the Gospel of St. Matthew, the Acts of the Apostles, and the Epistle to the Romans, than the vast majority of boys in the English schools. Mr. Deerr's scholars are much attached to him, and often take his part in the village controversies which occasionally occur on the subject of Christianity; and in some instances, when the Pundits have been warmly opposed to one-another, they have been known to interpose the authority of their master's books, or his exposition of Scripture, and thereby put an end to the strife. It is said, that the light here shineth as in a dark place, and many hundreds of Bengalee youths are capable of opening the fundamental doctrines of Scripture to their heathen neighbours; and it begins to appear as one of the necessary results of their scattering the seed of the Word, that the truth gradually prevails. It is even said of Ryam, one of the villages, that the inhabitants are strongly inclined to prefer Christianity to Paganism.

[*N. H. Repos'y.*

BEAUTIFUL EXTRACT.

From Professor Everett's Oration, delivered at the late Anniversary of the Phi Beta Kappa Society in Harvard University.

With the present year will be completed the half century from that most important era in human history, the commencement of our revolutionary war. The jubilee of our national existence is at hand. The space of time that has elapsed from that momentous date, has laid down in the dust, which the blood of many of them had already hallowed, most of the great men to whom, under Providence, we owe our national existence and privileges. A few still survive among us, to reap the fruits of their labors and sufferings; and one has yielded himself to the united voice of a people, and returned in his age to receive the gratitude of the nation to whom he devoted his youth. It is recorded on the pages of American history, that when this friend of our country applied to our commissioners at Paris, in 1776, for a passage in the first ship they should despatch to America, they were obliged to answer him, (so low and abject was then our dear native land,) that they possessed not the means nor the credit sufficient for providing a single vessel in all the ports of France. "Then," exclaimed the youthful hero, "I will provide my own:" And it is a literal fact, that when all America was too poor to offer him so much as a passage to her shores, he left, in his tender youth, the bosom of home, of happiness, of wealth, of rank, to plunge in the dust and blood of our inauspicious struggle.

Welcome, friend of our fathers, to our shores! Happy are our eyes that behold those venerable features. Enjoy a triumph, such as never conqueror or monarch enjoyed,—the assurance that throughout America, there is not a bosom which does not beat with joy and gratitude at the sound of your name. You have already met and saluted, or will soon meet, the few that remain of the ardent patriots, prudent counsellors, and brave warriors, with whom you were associated in achieving our liberty. But you have looked round in vain for the faces of many, who would have lived years of pleasure on a day like this, with their old companion in arms and brother in peril. Lincoln, and Greene, and Hamilton, are gone; the heroes of Saratoga and Yorktown have fallen before the only foe they could not meet. Above all, the first of heroes and of men—the friend of your youth—the more than friend of his country, rests in the bosom of the soil he redeemed. On the bank of his Potomac he lies in glory and peace. You will visit the hospitable shades of Mount Vernon; but him whom

you venerated, as we did, you will not meet at its door. His voice of consolation, which reached you in the Austrian dungeons, cannot now break its silence, to bid you welcome to its roof. But the grateful children of America will bid you welcome, in his name.—Welcome, thrice welcome to our shores; and whithersoever throughout the limits of the continent your course shall take you, the ear that hears you shall bless you, the eye that sees you shall bear witness to you, and every tongue exclaim with heartfelt joy, Welcome, welcome LA FAYETTE!

Extract of a letter from the Editor of the Cheraw Intelligencer.

"While at Patterson, New Jersey, a circumstance occurred which to me was of a most novel and extraordinary nature. I was told, however, it was a custom of that place. A man flogged his wife severely. He was arrested and taken before a jury of 21 women. They sentenced him to be whipped until he should appear perfectly penitent, and beg his wife's pardon on his knees. He refused. Seven cow-skins were accordingly provided, and were actively employed by seven of the 21 women, on the back of the criminal. He still continued stubborn.

"Seven others then took the cow-skins, and lashed him well. Still he remained refractory. The remaining seven with much energy commenced operation; they fleeced him so severely, he was at length compelled to "surrender at discretion." They then *ducked* him, and compelled him, on his knees, to ask forgiveness of his injured wife. Whether or not the parties were authorized, in this extraordinary measure, by law, I cannot say. It was generally considered a just and salutary punishment. I should suppose that one or two repetitions of this summary and degrading punishment, would effectually put a stop to *wife-whipping*."

FOREIGN INTELLIGENCE.

Unpleasant News from Greece.—The ship Albion has arived at Boston, in 32 days from Amsterdam. Our correspondents of the Centinel and Courier have sent us the following extract from Dutch papers received by her.

Accounts from Zante to the 18th of July state that Ipsara had fallen into the possession of the Turks. It was said that the Russian Ambassador at Constantinople had granted permission to Russian merchant vessels, to transport Turkish troops to Ipsara, and that the Captain Pacha had offered 1000 sequins each, to 1500 Arnauts in the service of the Greeks to aid him, which they accepted—to these causes the Greeks attributed the fall of the place. It was also stated that the Greeks at Ipsara, having discovered the treachery of the Arnauts, and giving up all hopes of defending the place, heroically set fire to the magazine in the fortress, and blew all up together, crying "*Long live the Greeks.*"

The Swedish sloop Pordenskoild, Trepka, from Boston for Christiansand, sunk 60 miles from the Norway coast, on the 18th July. The officers and crew, except one man and a lady, (passengers) were saved and landed at Hitteroe.

General Don Juan Martin, alias El Empecinado, had been liberated from prison at Roda, where he was confined in an iron cage, by a detachment of troops, who arrived in that town with a forged order from the government to deliver the prisoner to them. While the commander of the troops was deliberating with the governor of the prison, the troops overcame the garrison of the prison, released the Empecinado, mounted horses, and with the Empecinado at their head, left the town without shedding a drop of blood.

The Banditti was increasing in every direction throughout the interior of Spain, so as to make it almost impossible to journey on any of the public roads with safety.

A strong force had been sent from Toledo, against a band in one of the mountains near that place, but was defeated, and returned with 16 wounded.

The Commissioners from St. Domingo had left Paris for Havre, to embark on their return, not having been able to effect any satisfactory arrangement with the French government.

Nat. Gaz.

Insurrection in Spain.

FROM Gibraltar papers to the 14th of August, received at New-York by the schooner *Lucinda*, we learn that a revolutionary spirit is manifesting itself in every part of Spain. The constitutionalists were in possession of Tariffa, a fortified town on the straits of Gibraltar. A strong body of French forces, which marched from Cadiz to dislodge them, were repulsed with great loss, and their commander killed. It is stated that 300 of the Royal cavalry joined the Constitutionalists. A letter from Gibraltar says, there is every reason to believe that a simultaneous struggle has been planned throughout Spain —that the Constitutionalists are successful wherever they go—that the struggle is dreadful—that the cry is 'viva la Constitution, death to the Frenchmen'—that a proclamation is issued from Tariffa, which is silent about the king, but is directed against the French, the foreign foe, in the very bosom, and eating out the vitals of Spain." The Patriots at Tariffa are commanded by Valdez, son of Admiral Valdez. *Fam. Vis.*

BATTLE WITH THE ASHANTEES.

The ship *Mentor* has brought London dates to the 7th of August, containing the following news from Africa.

Intelligence had been received in London of a second engagement between the British troops and the Ashantees, at Cape Coast Castle, which was long and sanguinary. The Ashantees, retreated for two days, when they were joined by the King with a reinforcement which it was estimated would make the army amount to 16,000 men. The English lost 150 killed and 800 wounded. The battle was fought on the 21st of May. It appears by a letter dated the 31st of May that the Ashantees with their strengthened army were within five miles of the Castle. All was confusion and dismay.

[*N. Y. Daily Adv.*

Greek Newspapers and University.—The following newspapers are now published in Greece:—At Missoloughi, *The Greek Chronicle*, (in Greek;) *The Greek Telegraph*, (in several languages;) at Hydra, *The Friend of the Laws*, (in Greek;) at Athens, *The Athens Free Press*, (in Greek,) at Psara, *The Psara Newspaper*, (in Greek.)

The Corfu University is now established. There are professors of mathematics, divinity, metaphysics, logic, ethics, botany, rhetoric, the Greek, Latin, and English languages, and history. Among the *poor* Greeks the Lancasterian system of education is in full operation.

Hayti.—It appears that an association has been formed at *Port au Prince* under the name of *the Philantrophic Society of Hayti*, one of whose objects is to assist the coloured people elsewhere who may wish to settle in the island. The Haytien secretary of state,—a man of considerable abilities and liberal education,—has been chosen its president, and takes a deep interest in its objects. It will contribute funds towards the equipment of emigrants from the United States. [*Nat Gaz.*

Irish Baptist Society.—This society distributed the past year, among the peasantry of Ireland, 500 Bibles and 2,000 Testaments in the Irish and English languages. They were principally given to Catholics, many of whom now diligently search the Scrip-

tures, and often assemble together for prayer at meetings appointed by the Irish readers.

For the Western Luminary.

TO THE LYRE.

Thou, earliest treasure of my earliest years;
Friend of the broken heart!—full oft thy pow'r
Hath sooth'd my spirit in its darkest hour:
And I have worship'd thee almost with tears.
Hush'd be thy earlier strains: no more the bow'r
Of beauty echoes to thy call; thy hour
Of passion is gone by. The pang that mars
The hopes to which it clings,—the chilling fears,—
The joys that pall while pressing to the soul;
All—all are past. A holier theme is thine:
Wake to the triumphs of Redeeming Love!
And when the measure of my days is full,
Some kindred heart may feel thy song, and twine
A wreath, when I have sought my home beyond the grave.

K.

MY SISTER'S GRAVE.

[SELECTED.]

The noon-day sun is riding high,
Along the calm and cloudless sky;
The mantle of its gorgeous glow
Floats sleepily o'er all below;

And heaven and earth are brightly gay
Beneath the universal ray:—
But not a wandering sun-beam falls
Within these high and hallowed walls,
Which echo back my lonely tread,
Like solemn answers from the dead:
—The murmurs steal along the nave,
And die above—my sister's grave!
'Tis evening—still I linger here;
Yet sorrow speaks not in a tear!

The silence is so sadly deep,
The place so pure, I dare not weep:
I sit as in a shapeless dream,
Where all is changing, save its theme;
And, if a sigh will sometimes heave
A heart that loves, but may not grieve,
It seems as though the spirits round
Sent back reproachfully the sound;
And then I start—and think I have
A chiding from my sister's grave!

The feeling is a nameless one
With which I sit upon thy stone,
And read the tale I dare not breathe
Of blighted hope that sleeps beneath.
A simple tablet bears above
Brief record of a father's love,
And hints, in language, yet more brief,
The story of a father's grief:
Around, the night-breeze sadly plays
With scutcheons of the elder days;
And faded banners dimly wave,
On high—right o'er my sister's grave.

Lost spirit!—thine was not a breast
To struggle vainly after rest;
Thou wert not made to bear the strife,
Nor labor through the storms of life;
Thy heart was in too warm a mould
To mingle with the dull and cold;
And every thought that wrong'd thy truth
Fell like a blight upon thy youth:—
Thou should'st have been, for thy distress,
Less pure, and oh! more passionless;
For sorrow's wasting mildew gave
Thy beauty to my sister's grave.

But all thy griefs, my girl! are o'er,—
Thy fair blue eyes shall weep no more;
'Tis sweet to know thy fragile form
Lies safe from every future storm:
Oft as I haunt the dreary gloom
That gathers round thy peaceful tomb,
I love to see the lightning stream
Along thy stone with fitful gleam;
To fancy in each flash are given
Thy spirit's visitings from heaven;—
And smile—to hear the tempest rave
Above my sister's quiet grave!

The following gentlemen are appointed Agents for the Western Luminary, in addition to those whose names have heretofore been announced:—

Athens, Geo.—Col. Josiah Newton.

Rutherford County, Tenn.—Rev. B. H. Pragsdale.

Murfreesborough, Tenn.—Robert C. Brothers, esq.

Warrenton, Miss.—John W. Phillips, esq.

☞New subscribers can be furnished with all the numbers that have been issued.